2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KAGORO
MORON
ATAKA

imbhweh and the chief. In 1934, the chief was deposed in favour of another and *imbhweh* was suppressed, both by Administrative action, but apparently with the support of the people.

Missions

Smith indicates that during the troubled period of *imbhweh* mission converts suffered greatly from atrocities committed against them by both sides. But he judges that the Kagoro early responded favourably to the Protestant mission teaching and adopted many of the culture elements it introduced, such as schools, literacy in Hausa, innovations in building and in dress, and agricultural and medical amenities. The senior mission came in 1926. In recent years a second mission has entered the district and also a Southern Nigerian representative of an African Christian sect.

Islam does not appear to have made any progress among Kagoro.

Moroa (Asolio) and Ataka

Location: Population: Nomenclature: Traditions of Origin

Moroa Independent District lies in south-eastern Zaria Province, bounded by the easternmost extension of the Zangon Katab District of Zaria Emirate on the north, Kagoro Independent District on the west, the Jema'a Emirate-Division, Plateau Province, on the south, and the Birom Tribal Area (District), Jos Division, Plateau Province, on the east. It represents essentially an extension of the plains of Zangon Katab and Northern Kagoro, and the rugged heights of the central sector of Kagoro District. Its chief natural distinction is a thick belt of fan palms lying in the plains north of the Kafanchan-Jos railway, which virtually bisects the District. Tremearne described the area as being "open and very rich, most of the visible area being under cultivation at some time or another."

The N.A. Census of 1948–9 returned the following figures for the population of the District:

"*Tribe*"	
Moroa	5,726
Atakar	3,294
Katab	1,062
Hausa	286
Ibo	36
Fulani	22
Fallomi [94]	17
Tiv	7
Yoruba	5
	10,455

With the exception of the Fulani, who are probably predominantly pastoralists, the small "stranger" and "native foreigner" population is concentrated near the railway, mainly in the vicinity of Manchok station, engaged in trading.

The area of the District, according to the Census of 1931, is 143 square miles; density (1948), 73 per square mile. Since, however, a sizeable portion of Moroa, upon Kagoro Rock and in the kurmi to the south, is not arable, actual density of population must be rather more than the figure indicates.

Reynolds in 1950 reported 311 Asolio, in two villages or hamlets, along the northern border of Moroa District, in the Pari Village-area of Zangon Katab

[94] "Fallomi" or "Forlomi": Hausa corruption of Fort-Lamy; applied in Nigeria to immigrants from the Chad region of French Equatorial Africa.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
KAje
JABA

According to Reynolds, it is believed that the dead have an underground abode, Yatbin, where they live much as they did on earth enjoying the same status they held in life. Reynolds does not comment on Temple's statement that Kaje believe in reincarnation, nor does he connect totemic beliefs with the belief in life after death.

Missions

Regarding mission activity in Kaje, Reynolds reports that the total membership of Christian congregations in the tribal area may number about 2,000, or rather less than a twelfth of the population: ministers of no less than six sects are present in the area. The influence of the missions is felt well beyond the small circle of converts, however, through the schools which they operate in the area.

Miscellaneous

Kaje economy and land-tenure appear to conform most closely to their Jaba neighbours (described farther below). Kaje are described as particularly commercial-minded, and aggressive in their business dealings, which appears rather to distinguish them from other members of the Katab Group of tribes.

In material culture, including house-building and dress, Kaje are virtually indistinguishable from their neighbours of the Katab Group all around. As regards music, however, both instrumental and vocal, and the dance, they early made an impression on European observers, and appear still to distinguish themselves in these arts.

Jaba (Ham) of Kwoi and Kachia

Location: Population: Nomenclature: Traditions of Origin

South-west of the Kaje tribal area of Zangon Katab District, Zaria Emirate, lies the Jaba Independent District of Zaria Province, where the boundaries of Zaria, Plateau (Kagoma-Yeskwa District of Jema'a Emirate-Division), and Benue (Yeskwa District of Keffi Emirate, Nasarawa Division) Provinces meet. West of Jaba District lies Kagarko District, along the Benue and Niger Provinces border of Zaria; north of Jaba and Kagarko, and west of Zangon Katab is Kachia (Kachiya) District, like Kagarko and Zangon Katab, a District of Zaria Emirate. The whole area is one of considerable "tribal" intermixture. The bulk of the Jaba (Hausa? name: Ham or Hum, in the vernacular) are located in Jaba District, with headquarters at Kwoi (whence the name popularly but unofficially applied to the District).

Population (N.A. Census 1948–9) 16,364; area (Census of 1933) 207 square miles; density 79 per square mile. "Tribal" figures for the District are as follows: Jaba, 14,245; Lungu (Adong), 1,513; Kagoma, 484; Hausa, 122. Some early writers equate Lungu with Yeskwa of Benue and Plateau Provinces, but one investigator calls them "practically a clan of the Koro" of Kagarko, though stressing the many ties linking the two peoples. Kagoma are Katab affiliates and are treated farther below.

A second major concentration of Jaba is found in that portion of Kachia District immediately adjacent to Jaba District, south-east of Kachia Town: population (of entire District) 25,494; area 1,394 square miles; density 19 per square mile. Tribal figures: Jaba, 10,683; Kadara, 7,411; Kuturmi, 2,944; Hausa, 2,985; Kaje, 1,204; others, 271. Traditionally, dating back to Kajuru times, Kachia is a Kadara District, Kuturmi being affiliated with Kadara.

Other Jaba are found in Kagarko District (410 of a total of 26,104), traditionally a Koro-Gbari area, but with an "old" Hausa population, and a sizeable concentration of Fulani; here Jaba appear to be assimilating to Koro pagans. Jaba are also found in Yeskwa District of Keffi Emirate, Benue Province (560 of 12,399); in Keffi District (62 of 21,382); in Kagoma-Yeskwa District of Jema'a Emirate Division, Plateau Province (a possible 382 of 6,915), in 1938–9.

The total for Jaba of Zaria Province in 1948–9 is 25,356; the total for the three Provinces concerned is therefore *c.* 26,500.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Jaba
Kagoma

794 As suggested already, the *ku* cult, like the Katab *obwai*, appears to function as a device for the control of women. Even if held in some contempt by the initiated, privately, it apparently still looms large in the sum of religious beliefs of women and children, hence of the whole community. Bringing together Meek's account of initiation and Temple's account of the memorial feast at "the Magajin dodo's house" (almost surely a reference to the *ku* priest), it would appear that the Jaba *ku* cult is, paraphrasing Meek's description of the Katab *obwai*, "a public cult associated apparently with the private ancestral cult."

825 According to Meek, "all Jaba are believed by the neighbouring tribes to be wer-animals."[127] Members of the "Madaki's ward" of Kwoi, for example, are believed to have the power of turning themselves into leopards. No member of the ward may kill a leopard, and if members of, for example, the Chief's ward should kill one they bring the carcase to the sacred rock near the Madaki's ward and shout, "We have killed your son, come and bury him." They then run home, for if they were caught they would be charged with murder. The carcase is taken to the sacred hut by the Madaki men where it is ceremonially skinned, with the finger nails instead of a knife, which is taboo. It is eaten ceremonially by grown-up men, boys receiving some of the "juice." Meek did not discover any other specific associations between local and kin groupings and natural species. As has been noted above, under *Life Cycle*, girls are said to be "initiated into the wer-animal rites," but the passage describing this is not easy to interpret.

797 No investigator has commented on the influence of the single Protestant mission, long-established in the area, on indigenous religious beliefs, or on any other aspect of Jaba culture.

KAGOMA

LOCATION: POPULATION: AFFILIATIONS

131 The bulk of the Kagoma "tribe" inhabits the Kagoma sector of the Kagoma-Yeskwa District, the westernmost district of Jema'a Emirate and Division, Plateau Province (see below).

162 The last available complete figures for the Kagoma of Jema'a date from 1934, when Mathews estimated the population of their sector at 6,126 pagans and 120 361 Moslems (who are likely to have been largely Hausa, Fulani, and Rumada). Their chief villages here appear to be Fadan Kagoma (seat of the Moslem District head), 103 Asau (Aso), Gabi, Gigira, and Keya. There is a Kagoma salient in the Yeskwa sector of the District, along the Zaria border, centring about the village of Kwarabe. Also in the Yeskwa sector, along the unofficial boundary between the two sectors and east of Kwarabe, lie the villages of Kano, Kirti, and Kusan: these are apparently Kagoma in origin and if so no doubt still have a Kagoma population, but are classified nowadays by Administration as Jaba, having apparently received over the years numbers of immigrants from Jaba Independent District, Zaria Province, in search of farm-lands (on loan, according to Cole).[128] One village or hamlet of unknown size, Unguwar Dogo, lies immediately south of Jagindi, in Jema'a District. Kagoma settlements are to be found outside Plateau Province, beyond the border of Jaba District, in the vicinity of Kurya, and along the border of Yeskwa District in Benue Province near Gitata, with populations of 484 and 85 respectively. The total number of Kagoma may thus be as little as 7,000 at present.

161 Only Temple's figure for the area of Kagoma settlement—166 square miles—is 133 available, making a density of population of 42 per square mile, perhaps an excessively low figure, since the Kagoma area is an extremely rugged one, broken by an 800-ft. escarpment, the southern half deeply cut by kurmi.

173 Traditions of origin seem to be lacking, though Mathews reports that Kagoma in the region of Kirti "say that they sprang from places in the hills near where they now live."

[127] Cf. in particular Butawa, farther above.
[128] Kwagiri in this same area is identified on Divisional maps at Kafanchan as Kaninkon.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

342 are thatched, sloping up at the back to an angle of forty-five
[568] degrees. A house is not re-occupied after the death of either of its owner or of his wife.

596 The family system is patriarchal, and the head of a house has absolute jurisdiction over its members.

769 They worship their ancestors and observe various fetish.
794 The chief priest lives at Kurmin Bi, and the second one to him
797 at Bunkua, but each group shares a common place of worship. Muhammadanism is penetrating amongst them. They are head-hunters.

589 A girl is betrothed at the age of seven, when the suitor gives
584 her father three chickens and 1s. Later on he again gives a hoe, a goat and 10s. and on the wedding day, when she is about ten years old, pays final contribution of four chickens.

583 A bag of cowries and two hoes are also an ordinary dower.

A form of capture of the bride is sometimes gone through, but the girl cannot be detained against her will, and the groom returns to give her father the customary presents. Ordinarily her parents take the bride to the groom's house, where he cuts up a goat and distributes its flesh amongst his guests, who then retire. The bride is not allowed the right of refusal, but no steps are taken against her if she leaves her husband. The man to whom she goes pays a further dowry to her parents.

[586] Marriage can be terminated on the repayment of all moneys given.
582 Consanguinity is an absolute bar. If a woman has already had a child, one horse is the price paid for her. Her first three
[434] children belong to her father, but can be redeemed by their own father for a bag of cowries and two goats each. Children are an acknowledged currency, a child of four years old does not command more than one goat.

846 A mother and her new-born child are washed in cold water
553 on the day of its birth. On the fourth day the mother takes her infant outside the house, where it is named in the presence of the women of the household. The father names a boy, the
[845] mother a girl, but the Elders of the village perform that function in the case of twins. They assemble for the purpose on the seventh day and partake of a feast, for which the father provides a goat and beer.

764 When a death occurs, women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm-leaves and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer board, either close to the porch of the house if the deceased had had children, otherwise outside under the shelter of the wall. The corpse is laid on its back, a man's face being turned towards the